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free love or prostitution. In Rome three sorts of sexual relations were recognized: *usus*, cohabitation without ceremony; *coemptus*, by purchase and ownership; and *conparreatio*, full marriage, solemnized by religious ceremony. The following are the stages in the evolution of divorce: (1) wife displaced or killed, (2) repudiated, (3) divorced with limitations, (4) for certain reasons only and with limitations, (5) by her consent as well as that of the husband. The natives of Borneo live in herds, and the strongest male drives out the rest, who are thus compelled to capture wives from elsewhere, and start clans of their own. There is no real family; both matriarchal and patriarchal forms of the family seem to be incipient in this stage. A curious form both of polygamy and polyandry exists in those tribes where all the women are the wives of each male, and all the men the husbands of each woman—a sort of communism. There must have been a long struggle between the maternal and paternal filiation, in which the weaker sex finally succumbed, as the individual, in contradistinction to the clan, became prominent. In later times the personality of woman has been gaining power, as shown by the increase in the divorces. In France these doubled in thirty years, and in Belgium quadrupled. This is held as pointing to the evolution of free love—a conclusion perhaps not shared in by other specialists of equal note.

The evidence for the opinion that primitive religion had a sexual basis is more especially treated in the two following works:

*Primitive Symbolism.* WESTROPP. London, 1885.

In mythology there is a universal attribution of sex to all things of nature. The sky is father, the earth mother. The sun is the generator; time, fire, intellect and mind are male; matter, water and lust are female; at the beginning of all things stands the eternal asexual One who differentiates into male and female; these assume the relation of husband and wife, and thus become the creators of all things, which in turn retain the sexual nature. Some of the offspring rebel against the authority of the original Will and, being expelled from the hierarchy, wage eternal war against him and seek to ensnare mankind. To oppose this power of darkness, incarnations of the divine were made at different periods, known in India as *avatars*. Sometimes the male, sometimes the female power is given precedence, and the ancient wars are supposed to represent struggles between devotees of one or the other principle. As symbols of these powers, rude representations of the reproductive organs were chosen, and, after being consecrated, could be worshipped in the visible form. Hence the origin of idolatry. The horizontal line, the inverted delta, an oval or circle, a boat, box or ark, ponds, caves, enclosures, flat-roofed houses and temples symbolize the female; a vertical line, a rod, a pillar, a pyramid, an obelisk symbolize the male. The union of these symbols, sometimes with one or the other the more prominent, symbolized the generator or the act of generation, and represented the complete factors of worship. Such symbols are the Greek and Latin crosses, the temple with its columns, towers or steeples. At first the pillars were not erected as a necessary part of the structure, but stood by themselves. The symbols often appear in images and ornamentations. Primitive peoples had serious religious ceremonials that degenerated into mere obscenities in the festivals of the more luxuriant stages of their history.

A more thorough discussion of these facts is made by the following author:

*Phallicism, celestial and terrestrial, heathen and Christian; its Connection with the Rosicrucians and the Gnostics, and its foundation in Buddhism, with an essay on mystic anatomy.* JENNINGS. London, 1886. pp. 298.

“Religion is to be found alone with its justification and explanation

in the relations between the sexes," says Jennings; in substantiation of which thesis he traces with great detail the phallic element from ancient religions down to its most unsuspected modern survivals. The Hebrew prophets struggled to free the Israelites from the dominion of the sexual worship in the external form. The Levitical law is minute in its regulations of such relations, and Christianity began in a most evident manner (as note the First Epistle of Paul to the Romans) as a deeper struggle against lust, and hence we must approve of Jennings's definition, with which he opens his book. The key to mythology also lies here, but this subject presents so many transcendental and mystical features that a modern scientist is incapable of understanding them, and still less of sympathizing with that action of the imagination, common with ancient peoples, which gave rise to the mythologies. There is one modern writer, however, whose method of dealing with facts is similar to this action, but who, in addition had a scientific training by which he attempted to organize this method into a science, viz., the "Science of Correspondences." We refer to

*The Delights of Wisdom pertaining to Conjugal Love and the Pleasures of Insanity pertaining to Scortatory Love.* SWEDENBORG. New York, 1885; translated from the author's Latin edition of 1768, pp. 472.

This is the most readable of Swedenborg's Theological Works, the characteristics of all of which are a heavy minute style, ungarnished with figures, although the author claims to hold the key that unlocks the meanings of all figurative and symbolic expressions. He deals with conceptions beside which those of the Divina Comedia are limited. The chapters are interspersed with "relations" that are records of his visions and serve to illustrate or confirm the philosophical parts. Everything seen in the Spiritual World has the same ponderous characters. The speakers in dialogue are always talking Swedenborgianism. This peculiarity alone, is sufficient to demonstrate that his "spiritual world" was a subjective state, and justifies our calling his "visions" hallucinations. The "opening of his spiritual sight" seems to have followed in consequence of a severe struggle with his lusts, which he finally succeeded in completely subduing. (See pp. 179-197, Worcester's "*Life and Mission of Emanuel Swedenborg*," Boston, 1883). According to Swedenborg, the oneness of the Creator, results from the conjunction of two principles, Wisdom or Truth and Love or Goodness. From this union results a perpetual "proceeding" or activity, the Life of the Universe; and created things are necessarily dual in nature (of form and substance) corresponding to this original bisexual Creator, who is represented in material form by the Sun, from which in conjunction flow Light and Heat, in correspondence with the Wisdom and Love. This is not a mere analogy created by man's fancy, but the actual appearance (on the plane of physical sensation) of forces that in reality exist only as the conjunction of Wisdom and Love in the Spiritual Universe. Consequently all physical things have their spiritual counterparts, and the obliteration of the spiritual would cause a cessation of the existence of the physical. Sex is in all things and is derived. If the soul were not sexed neither would the body be sexed. True marriage is therefore not changed by death. By Conjugal Love is meant the primary spiritual attraction between persons of opposite sex. Each person and thing is such through the union of masculine and feminine forces; but this new unity is either masculine or feminine, relative to a union of which it becomes a factor. The Lord himself is male over against the female Church, bound to him by "love truly conjugal." The inversion of love causes repulsion. Hence the origin of Hell, which necessarily has

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<sup>1</sup>Swedenborg makes a radical distinction between *conjugal* and *conjugal*.